



**JOHN LIGHTFOOT,
THE ENGLISH HEBRAIST.**



TO

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LEIPZIG,

AND

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CHICAGO.

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I.

State of Hebrew learning in England at and before Lightfoot's time.

Among the scholars famous for their Hebrew learning whom England has produced, JOHN LIGHTFOOT deservedly fills the first place. Indeed, if the scholars of other countries be brought into comparison with him, there are but two who can be regarded his equals in this respect, namely, the elder BUXTORF¹ of Basle, Switzerland, and BERNARD DE ROSSI² of

1) John Buxtorf was born at Camen, in Westphalia, in 1564, became Professor of Hebrew and Chaldee at Basle, which situation he filled with great reputation till his death in 1629. The first of his works was his great dictionary entitled "Lexicon Chaldaicum, Talmadicum et Rabbinicum", printed at Basle in 1639. He also printed a great Hebrew Bible at Basle in 1648, 4 vols. fol. with the Chaldaic paraphrases, the Massora and the Rabbin, after the manner of the great Bible of Venice. Several other works were also published by the same author. Buxtorf received the highest encomiums from all the learned men of his time.

2) G. Bernard de Rossi was born in Castelnuovo, Upper Italy, in 1742. In 1769 the Duke of Parma called him to the chair of oriental languages in the University of Parma, which place he filled with great ability and distinction for 40 years. His principal works are: — Della lingua propria di Christo e degli Ebrei nazionali della Palestina, Parma 1772. De Hebraicae typographiae origine ac primitiis etc. 1776. Variarum lectionum veteris testamenti, 5 vol. 1784. Annales hebraeo-typographici 1795. Bibliotheca judaica antichristiana, etc. 1800. Dizionario storico degli autori ebrei e delle loro opere etc. 1802. Dizionario storico degli autori arabi più celebri etc. 1807. L'Ecclesiaste di Salmone etc. 1809. De Rossi died in 1831. He possessed a very large collection of Hebrew MSS., which with his books were given to the Library of Parma.

See MSS. *Codices Hebraici Biblioth., J. B. de Rossi Ling. Orient. Prof. Parma, 1803.*

Also, Zunz, *Gesammelte Schriften*, Band 3, Seite 5—12.

Parma, Italy. The knowledge of talmudical and rabbinical literature possessed respectively by these three scholars was prodigious.

Before sketching the character of LIGHTFOOT, or inquiring how he became so distinguished a Hebraist, it will be pertinent to glance at the state of Hebrew learning in England at and before his time.

To give completeness to this survey, it will be necessary to extend it to a period considerably anterior to that of LIGHTFOOT, for the tree of Hebrew learning which grew to such vast proportions and bore such abundant fruit in the seventeenth century, struck its roots into that of the thirteenth. And even before this, during the space of five hundred years, Hebrew study received some attention in the island.

By the aid of Jewish teachers who came from the East into England during the Saxon period, various scholars were enabled to form some acquaintance with the Hebrew language. The VENERABLE BEDE, born in Northumberland in 673, was well skilled therein. His fellow-countryman ALCUIN, born at York in 735, was taught Latin, Greek and Hebrew in that city, and became the most learned man of his age.

The disturbed state of England during the incursions of the Danes, and the banishment of the Jews by Canute, proved destructive to the interest of Hebrew study for many years. At length, however, it revived with the re-introduction into England of Jews from Rouen during the reign of the first William. Under the protection of the Norman princes they flourished greatly, and spread themselves throughout most of the cities and capital towns. Indeed, they formed so considerable a portion of the community as to have a ruling priest, either confirmed or constituted by the king for life.¹

1) The patents of Richard I. and John run thus: — "Rex omnibus fidelibus suis, et omnibus Judaeis, et Anglis salutem. Sciatis nos concessisse, et presenti Charta nostra confirmasse Jacobo Judaeo de Londonis Presbytero Judaeorum, Presbyteratum omnium Judaeorum totius Angliae, habendum et tenendum quandiu vixerit. libere, et quiete, et honorifice et integre, ita

Some rabbins in the reign of William II., were permitted to open a school in the University of Oxford,¹ where they taught Hebrew, not only to their own people, but also to many Christian students. Nor were there wanting converts to the Christian faith, who gladly imparted their knowledge of Hebrew to others.²

In addition to the school in Oxford, the Jews had schools also in London, York, Lincoln, Lynn, Norwich, Cambridge and other towns, which seem to have been open to others than those of their own persuasion. In consequence of this, many English ecclesiastics, of whom mention might be made of GROSSE-TESTE, Bishop of Lincoln, and ROGER BACON, the celebrated Franciscan monk, became familiar with their language and literature. The latter, born 1214, was probably the ripest scholar of his day. In a treatise addressed to Pope Clement V. he shows the importance of an acquaintance with the oriental languages, and requests the papal sanction to his attempts for promoting a general study of the Hebrew and Greek.

An event which occurred about this time tended to advance the study of Hebrew. Owing to the sudden expulsion of the Jews from England by Edward I., their Hebrew MSS. were necessarily exposed to sale. Many of these fell into the hands of GREGORY of Huntington, who became, from their perusal, well acquainted with rabbinical literature, and bequeathed them finally, together with his own writings, to Ramsay Monastery,³

quod nemo ei super hoc molestiam aliquam" etc., See Lansdowne MSS., 215. 74. h. British Museum, entitled, "*Excerpta ex Instrumentis Publicis de Judaeis Angliam incolentibus.*"

1) Three hostells were owned by Jews in Oxford, and students were their tenants. These hostells were Lombard Hall, Moses Hall and Jacob Hall.

2) Anthony à Wood refers to one Nicholas Harpsfield, saying "*circa CLOCCCHX Hebraicum linguam in Oxonia per quendam Judaeum ad fidem Christi conversum legi coepisse*".

3) In a Roll in the British Museum, written perhaps as late as the reign of Rich^d II., is a catalogue of the library of Ramsey Abbey. Among the works are: — *Secunda pars bibliothecae ebraicae Glose sup. bibliothecam hebraicam, loquendi intelligendi in lingua Hebraica, Prima pars bibliothecae hebraicae cum aliis septem libris, secunda pars bibliothecae ebraicae,*

about the year 1250. Here they were diligently studied by the monks, among whom ROBERT DODFORD and LAWRENCE HOLBECK attained celebrity for their Hebrew learning. Indeed, the latter compiled a Hebrew Lexicon — the first probably ever produced by an Englishman.

Many other Jewish works came into the possession of ROGER BACON and the Franciscan friars of Oxford University, who duly prized them and left them to that institution.

But these advances in the study of Hebrew were not made without difficulty and even danger. The hatred¹ which led to the expulsion of the Jews, manifested itself in the utmost dislike and opposition to all who attempted to make any acquaintance with their literature. The knowledge of Greek and Hebrew which ROGER BACON possessed, was regarded as the medium of his intercourse with satanic agents. Cheke, Greek Lecturer at Cambridge, in a letter to the Bishop of Winton, plainly declares that the "many reprove the study of Hebrew", and that "it is as much as one's credit and reputation are worth to attempt the knowledge of it." Even the enlightened Erasmus did not hesitate to say — "I fear that the study of Hebrew will promote Judaism."² These evidences of a prejudice against the study of Hebrew are chiefly valuable as showing the existence of Hebrew scholarship at the time.

Before long the sanction of the church which had been desired by ROGER BACON, was granted. In 1311 Clement published a decree,³ ordering that Professors of Greek, Hebrew,

liber expos. distinctionem hebraicarum, Ps. Hebraei besides others with nearly defaced titles.

1) This hatred exhibited itself in the decrees of various councils, as those of Vienna, Mascon, Narbonne, Epasne, Beriers, Arragon and Toledo, which forbade Christians to eat with Jews, or even to employ them as physicians; — in the cruel persecutions to which they were exposed; — in the wanton destruction of their MSS.; — and in a determined opposition to the study of their language. In the statutes of the Cistercians, A. D. 1095, mention is made of a certain monk directed to be examined and punished by the Abbot of Clairvaux for having learned Hebrew from a Jew.

2) Erasmus was upwards of fifty years old when he made this statement.

3) Not long after the publication of Clement's constitution, we find

Arabic and Chaldee should be established in the universities of Paris, Oxford, Bologna and Salamanca. This decree, if not immediately carried out, would yet in an age of implicit obedience to ecclesiastical authority, tend in some degree to remove objections to the pursuit of these studies.

But the study of the original languages of the Bible probably received its greatest impulse from the Reformation, which did much to cause the prejudices which have been noticed to disappear, and to deepen the desire of the people to have the word of God in their own tongue.

Henry VIII., who had been informed that one of the university preachers at Oxford, had expressed himself with great violence against the study of the Scriptures in the original, issued an order commanding that the "said study of the Greek and Hebrew Scriptures should not only be permitted, but made an indispensable branch of the course of academical instruction."

This royal command led to the founding in 1530 of a Hebrew professorship in Oxford, — the first Hebrew professorship instituted in England. ROBERT WAKEFIELD, who had taught Hebrew at Louvain and Tübingen, and was now giving instruction in the same language to the members of the University of Cambridge,¹ was summoned from the latter place to fill this important station.

John de Bristol, a converted Jew, teaching Hebrew in Oxford, who "magno scholarium plausu plures annos eam obibat". In 1345 Richard Augerville, Bishop of Durham, wrote his *Philobiblion*, in which he expresses his regret at the general ignorance of Hebrew and Greek which prevailed, and adds that he had provided for the use of students both Greek and Hebrew grammars. Nine years later William Breton, of St. Edmundsbury, wrote a treatise on the Hebrew names of the Old Testament. At the commencement of the fifteenth century Adam Eston translated the Old Testament from Hebrew into Latin, except the Psalter, and wrote several works on Hebrew literature. And still later traces of this study are seen at Oxford. In 1491 Tonsal, an excellent Hebrew scholar, was student at Oxford. There, too, it is probable, R. Sherwode, Prof. of Hebrew at Louvain in 1519 acquired his knowledge of that language. John Helyar certainly did, who was fellow prob. A. D. 1522.

1) In the request of the University of Oxford urging Wakefield's appointment, they say of him. — "He gives place to none for his admirable knowledge in the Hebrew, Syriac and Arabic tongues."

WAKEFIELD¹ was succeeded by JOHN SHEPREVE, who began in 1741 to expound in public the book of Genesis in Hebrew. In 1549 the celebrated Hebraist FAGIUS was invited to England, and appointed King's Reader of Hebrew in the University of Cambridge: he did not, however, live long enough to enter upon his duties. The same year the eminently learned TREMELLIUS,² son of a Jew of Ferrara, succeeded to the vacant professorship, and was assisted in his duties by COVELLARIUS, a native of France, to whom reference will again be made.

The countenance which Hebrew study received from Henry VIII. and his son Edward, combined with the stimulating influence of the Reformation and the zealous and well directed efforts of the professors, had the effect of extending the knowledge of the language far and wide throughout the kingdom. Even ladies strove to excel in oriental studies. The youngest daughter of Sir ANTHONY COOK was celebrated for her Hebrew erudition. Sir Thomas Chalmer's elegy on LADY JANE GREY proves that she added a knowledge of Hebrew, Chaldee and Arabic to her other accomplishments.³

The reign of Mary did not, as may well be imagined, prove more favorable to the interests of oriental learning than to

1) It is probable that Wakefield was Tyndale's instructor in Hebrew during his (Wakefield's) earliest years at Cambridge. Tyndale's acquaintance with Hebrew was singularly exact, as the Authorized English Version sufficiently testifies. Said his bitter enemy Joye, "I am not afraid to answer Master Tyndale in this matter, for all his high learning in Hebrew, Greek and Latin."

2) F. Butters. Emanuel Tremellius: *Eine Lebensskizze*, Zweibrücken 1859. Compare Delitzsch, *Zeitschrift für die Mission der Kirche an Israel* Jahrgang II (1864), 4. p. 28—35

3) A singular instance of the use to which such knowledge was put occurs in Strype's *Memorials*. Speaking of Sir Hugh Willoughby's projected enterprise, "of seeking for a passage into the eastern parts of the world through the unknown and dangerous seas of the North", he goes on to say — "the letters of safe conduct were wrote in Latin, to all kings, princes and other states. being three in number, for each ship one: and three others of the same effect were writ in Hebrew, and three others in the Chaldee tongue: to suit with the language of the eastern countries, when they should arrive in those parts of the world".

These letters were dated, May 1553.

those of national prosperity. But a better state of things ensued on her death. Learning found a distinguished patroness in Elizabeth. In the second year of the new queen's reign, the English Church at Geneva presented her majesty with a new translation of the Psalms, made by themselves. Various circumstances show that the study in question was successfully prosecuted at Cambridge during Elizabeth's reign. Besides the instruction given by the Regius Professor of Hebrew, the Provost of King's College ordered a Hebrew lecture to be read in the chapel of the college and in his own private house. Other colleges seem, in addition, to have supported a Jew for the purpose of giving instruction in this branch of learning. A Hebrew lecture was also established and provided for in connection with Sydney College by the munificence of Lord Harrington; and the collegians were in the habit of meeting for the purpose of reading the original languages of the Bible.

During the same period this study was prosecuted with equal success in the University of Oxford. The celebrated DRUSIUS, himself educated in Cambridge, taught four years in this University. Hebrew was also taught in other places than the universities; for example, in ESSEX, by GATAKER; in London, by COEVELLARIUS, before he went to Cambridge; and by the celebrated BROUGHTON, the teacher of Sir ROWLAND COTTON.

The teachers of Hebrew in Elizabeth's time could not, indeed, compete with the Hebraists of the present age in enlarged and correct views of Hebrew philology. Their knowledge of the cognate dialects, of the fundamental principles of language in general, and of the peculiar formation of the Semitic tongues in particular, was quite defective. They seem, moreover, to have bowed too servilely at the feet Jewish grammarians and lexicographers, and to have filled their works with too much mishnic trash. But they attained, nevertheless, to a remarkable facility in reading, writing, and speaking the language, and their works are sources from which modern scholarship draws large and rich supplies.

As might be expected, such a course of study as then ob-

tained, was followed by great results. It ushered in the age of SELDEN, LIGHTFOOT, CASTELL, POCOCKE, WALTON and HYDE, — men who were admired for their learning and piety while they lived, and whose works, now that their authors are no more, give to England her only claim to be regarded as the encourager and patroness of Hebrew literature.

The accession of James I. to the English throne in no way repressed the interest which existed in the study under review. That monarch, who had, when residing in Scotland, sought to obtain the services of BROUGHTON, CARTWRIGHT and others as Hebrew professors there, and who himself made some pretensions to an acquaintance with the original language of the Old Testament, readily extended his patronage to this branch of literature.

At this time Hebrew was assiduously cultivated at Cambridge under LIVLIE and SPALDING, and privately under MATTHIAS PASOR, son of the Greek lexicographer of that name, and at Oxford under HARTING and KILBY.

From the foregoing statements it will not excite surprise that no difficulty was experienced in procuring an adequate number of oriental scholars for the Authorized Version of the English Bible which was determined on in the first year of James' reign.

The twenty-five translators of the Old Testament, and several of those who translated the Apocrypha and New Testament, were eminent Hebraists. Among them were six who, either at the time or subsequently, were Hebrew professors at Cambridge or Oxford.

During this reign printing in England was confined to a privileged party in London, as it had been in Edward's time. It had not as yet been executed at either of the universities: there was, indeed, but little need of it.

The Hebrew Bibles of PLANTIN and STEPHENS were readily to be had, together with the Cologne, Leyden and Geneva editions of the grammars of BELLARMINE and COEVELLARIUS, and the Leyden, Paris, Antwerp and Basle editions of the lexicons

of PAGNINUS, MUNSTER and FOSTER. From various sources it appears that these works could be obtained not only of London booksellers, but of those in the country towns. The intercourse with continental printers and publishers was very great.¹

During the reign of James' unfortunate son, Hebrew learning continued to advance. In its promotion the all-powerful Laud materially aided.

He urged his sovereign to collect oriental manuscripts, munificently befriended the celebrated POCOCKE and others, and gave to the University of Oxford 1276 valuable manuscripts in Hebrew, Arabic etc., after he had established an Arabic professorship there.

The anarchy caused by the struggle between Charles I. and the Parliament did not seem to exert a baleful influence on Hebrew study. Oriental and biblical scholarship flourished in its palmy state during the Commonwealth, the Protectorate and a few subsequent years. Amid the very din of strife some of the most erudite works of POCOCKE, LIGHTFOOT, SELDEN, USHER and others first saw the light. Between the battles of Naseby and Dunbar two editions (the first and the second) of LEIGH'S *Critica Sacra* — the best Hebrew-English lexicon of the age — appeared. During the same period, the first Hebrew grammar ever printed at Cambridge, and the first Hebrew lexicon published in London, were issued. The only ordinance ever framed in England, requiring a knowledge of Hebrew on the part of all candidates for the ministry, was then passed. In the very year of Charles's death, the English booksellers offered to purchase six hundred copies of LE JAY'S *Biblia Sacra*

1) Broughton, at the end of his treatise on Melchizedek, gives a list of twenty-two rabbinical works cited by him, "whose whole works, from Venice or Francfort, students may have."

The Hebrew Bibles used by Englishmen for centuries were printed by Bomberg, who is said to have had one hundred Jews as correctors of the press; by Plantin, who had establishments at Antwerp, Leyden and Paris, and who, when his circumstances were much reduced, had seventeen presses at work; by Stephens, and by the Jews of Constantinople. Eighty one editions of Hebrew works made their appearance on the Continent between 1500 and 1536.

Polyglotta in ten folio volumes. One year after the battle of Worcester, proposals were issued for the publication of WALTON's *Polyglott* — the first book ever published in England by subscription. The first volume of this great work appeared in 1654, the last in 1657.¹ At this period, according to the impartial testimony of ANTHONY À WOOD, "education and discipline were more severe in the universities than after, when scholars were given more to liberty and frivolous studies." At Oxford the celebrated oriental scholars POCOCKE², GALE, HARRIS, LANGBAIN, CLARKE, HYDE and BERNARD then resided, while MARSH, HUNTINGTON, CUMBERLAND, CAWTON and others celebrated in after years for their erudition, were enjoying the privileges of the university. Nor were these pursuits less zealously followed

1) The following eulogium on this work is taken from Lightfoot's oration in 1665 as Vice-Chancellor of Cambridge University: "Opus aeternae famae, monumentum memorabile in sempiterna saecula futurum summae eruditionis zeli et in Deo, bonarum literarum protectore, fiduciae cleri Anglicani jam tum summe periclitantis Maeste estote, viri venerandi et doctissimi, qui in opere tam magnanimo desudatis. Pergite quod facitis trophaea vobis erigere patriaeque; perlegant ope vestra omnes gentes sacra Biblia suis linguis; atque iisdem linguis, eadem ope predicentur fama eruditionis et literaturae gentis Anglicanae".

2) Edward Pococke was born in the parish of St. Peters in the West, Dec. 8, 1604. At the age of fourteen he entered Magdalen Hall, Oxford. Two years later he was admitted to a scholar's place in Corpus-Christi College. In 1622, being eighteen years old, he took his B. A. degree. He now gave himself to the study of the eastern languages under Matthias Pasor, and in 1626 was admitted to the degree of Master of Arts. His Syriac version of the New Testament was finished by him when he was only twenty four years of age. In 1630 he was appointed to the chaplaincy of English merchants in Aleppo, where he remained five or six years, during which time he sought by the aid of learned Jews and Arabians to obtain greater accuracy in Hebrew, Arabic and other eastern tongues. In 1636 he was nominated by Archbishop Laud to read lectures in Arabic in Oxford University. After this he visited Constantinople, where he staid four years, making the acquaintance of many distinguished scholars, Jews and others, and collecting many valuable books and MSS. In 1649 he published his *Specimen Historiae Arabum*; in 1655 his *Porta Mosis*; and in 1660 his Arabic version of Hugh Grotius' treatise concerning the truth of the Christian religion. He died Sep. 10, 1691. His knowledge of languages was very extensive, and in many of them he was more accurate than any could boast of who lived before or in his time.

at Cambridge, patronized as they were by LIGHTFOOT, WHEELOCK and others. Numerous teachers of Hebrew, too, were engaged in instruction in various other parts of the kingdom.

At this time also the productions of these English Hebraists were eagerly sought on the Continent, frequently translated, and perhaps more highly esteemed than in England. The most celebrated continental scholars frequently dedicated their works to these eminent men.¹

Such, in brief, was the state of Hebrew learning in England till the death of Cromwell, from which time onward it gradually declined. If the cause of this decline were sought, it would probably be found in the Act of Uniformity, passed in 1662, which ejected very many ministers of the gospel from their pulpits, of whom nearly one hundred are known to have been excellent and indeed profound Hebrew scholars; in the growing levity of the times; in the reaction from the somewhat austere and forcibly imposed religion of the Commonwealth; and in the fact that the Bible having now been translated into the vernacular tongue, the necessity of the scholarship which accomplished this work was not so great as at the dawning of the Reformation.

It will not be necessary to bring this survey of Hebrew study in England down to a later date. From the foregoing it will be seen that it reached its most brilliant period about the middle of the seventeenth century. "The constellation of Christian scholars which then rose on England, illuminated all Christendom." Of that constellation, JOHN LIGHTFOOT, whose life I shall now briefly sketch, was probably the brightest star.

II.

Sketch of Lightfoot's life.

JOHN LIGHTFOOT, son of Thomas Lightfoot and Elizabeth Bagnall, was born at Stoke upon Trent, in Staffordshire,

¹) Thus Spanheim, Ludovicius de Dieu and Morus dedicated works to Archbishop Usher, and Sixtinus Amama to Langton and Prideaux.

March 29. 1602. The early part of his education was committed to the care of Mr WHITEHEAD, at Morton Green, in Cheshire. He continued under the tuition of this gentleman till the year 1617, when, in his fifteenth year, he was admitted to Christ's College, Cambridge. Here he received instruction from the very learned and pious WILLIAM CHAPPEL, then tutor of the College, afterwards Master of Trinity College, Dublin, and subsequently promoted to the see of Coork.

During his residence in Cambridge LIGHTFOOT applied himself very diligently to his studies, and made extraordinary proficiency therein, especially in Latin and Greek. In the department, however, of Hebrew Literature, in which he afterwards became so eminent, he did nothing. Upon taking his Bachelor's degree, he left the university, and became assistant to his former preceptor, Mr. WHITEHEAD, who had now become Master of Repton School in Derbyshire.

After passing two years in this place, he entered orders, and became curate of Norton under Hales, in Shropshire. This curacy furnished the occasion of awakening his genius for the Hebrew tongue. Norton lies near Bellaport, then the seat of Sir ROWLAND COTTON, who was his constant hearer, made him his chaplain, and took him into his house. This gentleman being a perfect master of the Hebrew language, engaged LIGHTFOOT in that study; who, by conversing with his patron, soon became sensible that, without that knowledge, it was impossible to attain an accurate understanding of the Scriptures. He therefore applied himself to it with extraordinary vigor and success; and his patron removing with his family to reside in London, he followed his preceptor thither. He had not been long in London before he conceived the design of going abroad for further improvement, but was induced to abandon his intention by the importunities of the parishioners of Stone to accept the ministry of that place. After a time his excessive attachment to rabbinical learning occasioned another removal to London for the sake of Sion College library, which he knew was well stocked with books of that kind. He therefore quitted

his charge at Stone, and removed with his family to Hornsey, near London, where he gave the public a specimen of his advancement in those studies by his "Erubhim or Miscellanies Christian and Judaical", in 1629.

He was now only twenty seven years of age, and appears to have been well acquainted with the Latin and Greek fathers, as well as with Plutarch, Plato and Homer, besides having some skill also in the modern languages. These first fruits of his studies were dedicated to Sir ROWLAND COTTON who, in 1631, presented him to the rectory of Ashley, in Staffordshire.

This new residence seemed to complete his wishes. As if weary of so many changes of abode, and not anticipating any similar necessity, he built a study in his garden, retired from the noise of the house, and devoted himself for twelve years with indefatigable diligence to his scriptural and talmudical researches. At the end of this period the great change which took place in public affairs brought him into a share of the administration relating to the church; for he was nominated a member of the memorable assembly of divines for settling a new form of ecclesiastical polity. This appointment was purely the result of his distinguished merit.

In entering upon the duties which it involved, he found it necessary to resign his rectory and remove to London.

Besides, having now matured and digested his general plan of study, and having arranged many of his papers for the press, an additional motive to his going to London would be the desire to superintend the publication of works which could not safely be committed to the care of persons less scholarly than himself. He had not, however, been long here, before he was chosen minister of St. Bartholomew's, behind the Royal Exchange, to whose parishioners he dedicated his "Handful of Gleanings out of the book of Exodus."

The assembly of divines meeting in 1643, LIGHTFOOT diligently attended and made a distinguished figure in their debates, in which he used great freedom and gave signal proofs of his courage and learning.

In this same year the visitors of Parliament appointed him to the mastership of Catharine Hall in Cambridge.

In 1652 he took his degree of Doctor of Divinity, performing all the exercises which it required with great applause.¹

In 1655 he was chosen Vice-chancellor of Cambridge, which office he discharged with great assiduity, notwithstanding the many literary avocations by which his time was incessantly occupied.

Soon after the restoration he was appointed one of the assistants at the conference upon the liturgy, which was held in the beginning of 1661, but attended only once or twice, being more intent on completing his "Harmony"; and being of a strong and healthy constitution, and remarkably temperate, he prosecuted his studies with unabated vigor to the last, and continued to publish notwithstanding the many difficulties he met from the expense of it.² Shortly before his death certain booksellers obtained a promise from him to collect and methodize his works, with a view to their publication, but its fulfilment was prevented by his death, which occurred at Ely, Dec. 6, 1675. His remains were interred at Great Munden, in Hertfordshire, which living he had held for thirty two years. He bequeathed his whole library of rabbinical works, oriental books etc., to Havard College in America, where the whole was burned in 1769.

LIGHTFOOT was of good stature, of comely person and mild countenance; easy of access, grave, yet affable and communicative. He possessed a grateful heart, and never forgot a

1) His thesis was upon this question: — "Post canonem Scripturae consignatum non sunt novae Revelationes." It was his opinion that, after the closing of the canon of Scripture, there was neither prophecy, miracles nor extraordinary gifts in the church.

2) In a letter to Buxtorf he declares "that he could scarce find any bookseller in England who would venture to print his works, and that he was obliged to print some of them at his own expense"; and Frederic Miegé in a letter informed him, "that there was not a bookseller in Germany who would freely undertake the impression of his commentary upon the first epistle to the Corinthians".

kindness received. His vast learning ever shone through the air of a great and unaffected modesty. Though eminent scholars at home and abroad consulted him and lavished their commendations upon him, no man could be less inflated by vanity, or think more humbly of his intellectual attainments.

In his writings he makes frequent allusion to Pliny, Strabo, Plutarch, Homer, Plato, Athenaeus; to the Greek and Latin fathers; to Josephus; to the Septuagint; and to many modern versions of the New Testament.

He did not, as a classical scholar, possess the critical acumen which characterizes a Bentley or a Porson, but in the department of learning to which he more immediately devoted himself, his reputation is firmly established. In rabbinical learning he was excelled by none, and had few if any equals. His erudition, however, in this department, may be best known from his works, which will be considered in another chapter. My next inquiry will concern the means by which he reached his great scholarship.

III.

How Lightfoot became so distinguished a Hebraist. His Teachers. His own diligence and perseverance in study. Had he Jewish oral instruction?

If LIGHTFOOT'S knowledge of post-biblical Hebrew was greater than that of any other man in Europe in his day — which is pretty generally admitted — the question naturally arises, whence did he obtain this knowledge? In other words, who were his teachers, and in what way was he enabled to carry forward his researches to so successful an issue? To answer these questions will be the object of the present chapter.

It may here be observed that to no one individual quality or outward circumstance alone was he indebted for the wonderful progress he made and the rare distinction he reached in this department of learning, but rather, as is commonly true of all who have thus distinguished themselves, to several of these combined. Single qualities and advantages often, indeed, do

much for men. A natural aptitude for learning, for instance, will go far to counteract the disadvantage of inferior external helps. Indomitable perseverance, again, frequently atones for the lack of quick intellectual perception. But it is when an ardent desire for knowledge, and an untiring diligence in its pursuit, are joined with the necessary helps in the form of books and teachers, that the greatest results may be expected. The first of these requisites belonged in large measure to LIGHTFOOT, that is, he had a rare taste and talent for Hebraistic studies and pursued them with a diligence and enthusiasm which nothing could quench: how far he possessed the latter will now be shown.

It has already been stated that LIGHTFOOT'S first preceptor was Mr. WHITEHEAD, in whose school he remained till he was fifteen years of age. Under the instruction of this gentleman, he made his first acquaintance with Hebrew. It is not probable, however, that his knowledge of the language here obtained was more than elementary, or such as was usually obtained by boys of his age in the different preparatory schools in which it was then taught in England. Nor does any fondness for the study seem yet to have been acquired, otherwise he would not have entirely neglected it during his subsequent four years in Cambridge. These four years were spent under WILLIAM CHAPPEL, a distinguished scholar and teacher, who was also the tutor of Milton and Dr. Henry More, the latter of whom speaks of him as "a learned, vigilant, prudent and pious preceptor." "No one tutor in our memory", says FULLER, "bred more or better pupils, so exact was his care of their education".

But if, for the present, LIGHTFOOT discontinued his Hebrew studies, the astonishing progress he made in those in hand was sufficient to inspire his instructor with the highest hopes of his future attainments, and to show what he was capable of doing in the former, when the time should come for him to enter upon them. This was not long delayed, In 1623, having entered upon the curacy of Norton under Hales, he

was introduced to the man who became the chief means of his subsequent distinction in oriental and talmudical learning. This was SIR ROWLAND COTTON. This gentleman was distinguished for his intimate acquaintance with the Hebrew tongue. His biographers relate that at the age of seven he could fluently read biblical Hebrew, and both understand and readily converse in that language.

Sir Rowland received LIGHTFOOT into his family as domestic chaplain. In this situation he became more and more sensible of his scanty knowledge of the Old Testament original, as compared with that of his noble friend. That a layman should excel in studies which seemed more appropriate to a minister of the gospel, was a circumstance which awakened LIGHTFOOT'S ambition. Accordingly he began sedulously to apply himself to these studies and gratefully availed himself of those assistances which the superior knowledge of Sir Rowland afforded. The result was very soon a proficiency which both delighted and astonished his generous preceptor. In his "Erubhim", his first published work, it is evident from the quotations which interperse it, that he had then widely and deeply read and studied. His patron, on receiving the book, addressed him a letter in which he tells him that "he had read it over, and that there were many rarities; nothing so vulgar that he needed to fear his book's entertainment, unless it lapsed into the hands of an envious or stupid dunce; and that he joyed much in his proficiency".

Of the kindness of Sir Rowland Cotton, who presented LIGHTFOOT with the rectory of Ashley in Staffordshire, and was instrumental in putting him upon the study of the rabbins, becoming both his tutor and patron, he could never speak but with a transport of affection. "He laid", he declares, "such doubled and redoubled obligations upon me by the tender affection, respect and favor, that he showed towards me, as have left so indelible an impression on my heart, of honor to his name and observance to his house of Bellaport, that length of time may not wear it out nor distance of place ever cause me to forget it". He evinced his respect also to the name of

his patron by calling one of his own sons Cottonus. The letter above referred to, which he received from Sir Rowland in reply to his dedicatory epistle, he preserved to his dying day, as a kind of sacred relic.

In the funeral sermon of Sir Rowland Cotton which he had requested LIGHTFOOT to preach, the latter breaks forth in frequent expressions of profound attachment to his departed friend and of sorrow over his removal. "He it was", he affirms, "that first laid the foundation of my poor studies, and always watered them with his discourse and encouragement; and now the Lord hath taken my master from my head. He it was under whose branches I sheltered when any storm was up; and now my tree of defence is cut down. He it was that was my oracle, both for things of this life and of a better; and now my prophet is not any more. He it was that was all things to me that man could be; but now can be nothing to me but sorrow."

But it is hardly sufficient, as a statement of the source of LIGHTFOOT's rabbinical knowledge, to say that he received it from Sir Rowland Cotton, for the question at once arises: From whom did Sir Rowland Cotton obtain it? The answer to this question is furnished by LIGHTFOOT himself.

Speaking of the manner in which he had been instructed by Sir Rowland Cotton, he says: — "With much care, tenderness and condescension, did he guide and lead on my studies, in the same way that he had himself been trained by that choice and incomparable oracle of learning, Mr. HUGH BROUGHTON.¹

1) Hugh Broughton was born in 1549, at Oldbury, in the county of Salop. He was sent to Cambridge by Bernard Gilpin, where he laid the first foundation of his Hebrew studies. From the university he repaired to London, where he distinguished himself as a preacher, and taught and studied, frequently spending sixteen hours of the twenty-four at his books. In 1588 he published a piece entitled "The consent of Scriptures", which he dedicated to Queen Elizabeth on her inauguration day, Nov. 17, 1589. In this same year he went over to Germany, was some time at Frankfort, where he held a long dispute in the Jewish Synagogue with a rabbi on the truth of the Christian religion. In 1591 he returned to England, and the following year went back to Germany, where he remained till the death of Elizabeth. From this time onward to his death he resided most of the time in foreign

From this and previous allusions to Broughton, it may be inferred that he was a man of uncommon erudition. And such indeed he was by almost universal consent. In Hebrew and rabbinical learning especially, he was excelled by no man of his time in England. And on the Continent, where he spent much of his time and frequently conversed and disputed with learned Jews, his extraordinary skill in these studies was a matter of general notoriety. Said a Jew once to him: — "O that you would set over all your New Testament into such Hebrew as you speak to me, you should turn all our nation!"

It was at the time of Broughton's stay in London that Mr. William Cotton engaged him to be the instructor of his son Rowland in Hebrew. The manner in which he performed this duty is thus described by LIGHTFOOT: "First, he spake Hebrew to him himself continually, and taught him by heart the passages and speeches, which were most usual in his ordinary converse; as to call for his meat, clothes and other necessities; phrases of salutations and entertainments; expressions of his duty and affections to his relations; nay, the very passages that were most usual with children at their play. These he taught him to utter readily in that tongue; a young man skilled in the language, being ever with him to interpret for him. The noble knight would oft relate, that his mother would sometimes be ready to weep, when he came to do his duty to her or to ask any thing from her and must not speak to her in English, so that she might have conferred with him and talked to him again. To this his master added, that he drew up for him a vocabulary in Hebrew and English, out of which he was continually learning words. He framed it not in an alphabetical way, as dictionaries and lexicons commonly are; but he

countries, where he made the acquaintance of many eminent und learned men. He died in 1612. Most of his works were collected and printed in London in 1662, under the title. "The works of the great Albionean divine, renowned in many nations for rare skill in Salem's and Athen's tongues, and familiar acquaintance with all rabbinical learning, Mr. Hugh Broughton." Many of his theological MSS. are preserved in the British Museum, of which a list is given in Ayscough's catalogue.

first pitched upon a place or thing more general, and then named all the particulars in it, or belonging to it: as heaven; angels, sun, moon, stars, clouds etc. So a house; a door, a window, a parlor, a cellar etc.; a field; grass, a flower, a tree, hedge, furrow etc."

Such, then, was the method employed by Broughton's in teaching Sir Rowland Cotton Hebrew; and the same method, LIGHTFOOT informs us, was adopted by Sir Rowland in teaching him. In a word, Sir Rowland Cotton was the medium through which Broughton's prodigious knowledge of biblical and talmudical Hebrew was communicated to LIGHTFOOT.

But who, it might be further asked — and the inquiry is not irrelevant to the point under consideration — was Broughton's teacher? By whom was he started on the path of those studies in which he afterwards became so distinguished? The man was a Frenchman named COEVELLARIUS,¹ of whom mention has already been made. The following are Broughton's own words concerning him: "I, being requested to read, thought no place more fit than this (Cambridge), because I heard that a learned man of France, about twenty-three years ago, did read here in the Hebrew tongue. At my first coming to Cambridge I laid under him my first foundations of study. He was a very learned man, and in Cambridge was not counted the second in the realm. A rare man he was in that study, and in Hebrew he would draw such a study, that they might learn more of him in one month than others could teach in ten years."

The foregoing will suffice as a statement of the advantages LIGHTFOOT enjoyed in the way of teachers, or of the Hebraistic

1) A letter exists in the British Museum from Coevellarius to Sir W. Cecil, desiring the recommendation of the minister as a teacher of Hebrew to the University of Cambridge. This recommendation was not only granted but proved successful, as soon after we find Coevellarius styled "reder of Ebrew in Cambridge". By a patent, dated 14 Eliz. 1572, the freedom of the state and the advowson of a prebendary in Canterbury were granted to this French scholar. In the letter referred to (see appendix no. 2.) found in the Lansdowne MSS., and dated May 27, 1569, Coevellarius signs himself, "Rodolphus Coevellarius, Hebraeus".

knowledge which came to him through this channel. He was directly taught by Sir Rowland Cotton, and indirectly by Broughton and Coevellarius, and all three were among the most celebrated Hebraists in the kingdom. What they were capable of imparting he received, and then advanced beyond them to still grander attainments.

It has however been contended that no man could become so profoundly skilled in rabbinical learning as LIGHTFOOT, — could like him learn so readily to read and understand the Talmud and Midrash, without oral instruction from a Jewish master; and it has consequently been commonly assumed that he was assisted in this way.

But so far as I have been able to investigate the matter, the assumption is without proper foundation.

If LIGHTFOOT availed himself of the aid of Jewish oral instruction, it must have been either in or out of England. But the latter supposition is excluded by the fact that during his whole life he never once left the shores of his native isle. The purpose which he once formed of going abroad for study, was never carried out. Unlike Broughton, Pococke, and others of his fellow-countrymen and contemporaries, who often visited the Continent and held much intercourse with learned Jews, he sought the means of advancement in his studies wholly in his native land.

And the weight of probability seems to lie entirely against the supposition of his having received any assistance from Jewish teachers in England.

For, in the first place, no acknowledgement of this kind is made by himself in any of his writings, or by those who have written concerning him. He and his biographers mention Whitehead, Chappel and Sir Rowland Cotton, — giving special prominence to the last — as those from whom he received instruction, but say nothing of any others.

And in the next place, there were in his time few if any Jews in England, so that he could hardly have availed himself of Jewish oral instruction had he been so disposed. In 1290

the Jews were banished from England by Edward I. From this period until the time of the Commonwealth their history in England is a complete blank. "It is believed", says Adler, "that during a period of three hundred and sixty-five years, not one Jew trod upon British soil". When Oliver Cromwell became Lord Protector of England, the celebrated rabbi, Manasseh Ben Israel of Amsterdam conceived the idea of obtaining the re-admission of his brethren into England, and upon the invitation of Thurloe, the Secretary of State, whose acquaintance he had made at the Hague, he came over for that purpose.¹ His mission, however, was only a partial success. His arguments before the Privy Council elicited from the judges the declaration that no laws prohibited the Jews from dwelling in England, but resulted in no positive enactments favoring the object. Tovey finds from consulting the Jewish registers, that by their own account, from the time of their expulsion by Edward until the year 1663, their whole number in England did not exceed twelve; and he is of the opinion that the date of their introduction into England must be deferred to the reign of Charles II., a time when the prejudices against the Jewish faith disappeared.

But putting the commencement of the return of the Jews to England at the year 1660, this would be only fifteen years before LIGHTFOOT'S death, or when he was fifty-eight years of age. But his rabbinical and talmudical learning had been acquired before this. The foundation of his extraordinary scholarship had been laid, and the magnificent superstructure reared upon it, before he became a member of the Westminster

1) Manasseh Ben Israel was born in Spain or Portugal in 1604. He came with his father, a rich merchant, to Holland. At the age of eighteen he was appointed preacher and expounder of the Talmud in the synagogue of Amsterdam. Before he was twenty-eight he published in Spanish the first part of his *Conciliador* (translated into English by E. H. Lindo, two volumes, London, 1842). In 1656 he wrote his apology for the Jews in England, having at this time printed sixty other books in English, Hebrew and Spanish. He died in Amsterdam in 1657 or 1659, shortly after his return from his mission to London.

Assembly of Divines, which was in 1643. In the years immediately preceding this date there may have been here and there in England an individual Jew, but, as already remarked, the evidence so far as known weighs against the supposition of his having been orally instructed by any one of them.

How then, the question returns, did he make himself the great Hebrew and rabbinical scholar he was? The answer must be found principally in his own indefatigable and indomitable efforts. To his close and diligent application to study, first, during the six years he was more immediately under the tutorship of Sir Rowland Cotton, and which ended with the publication of his first work, the "Erubhim"; and second, during the succeeding twelve years of his stay in Ashley, must be traced the working of the energies which carried him forward to this high point of distinction. It was in his garden-study in this place, abstracted from the noisy world and even from domestic interruption; by the practice of a systematic and rigid temperance in his diet, preserving to himself a sound and healthy constitution, so that a year before his death he congratulated himself with pious acknowledgments to God upon his "*vivacitas corporis, animi atque oculorum*"; — it was here he made himself the first Hebraist England has yet produced. He may have taken a somewhat longer road to reach the end which Jewish oral instruction had enabled him to reach more directly, but he reached it nevertheless, accomplishing thus *without* this important aid what not one in a hundred has shown himself capable of doing *with* it. He had a natural taste and aptitude for Hebraistic and talmudical researches; he had a physical constitution that would bear the strain of the closest and most unremitting mental application; he possessed a skill that enabled him to turn to the best account such helps to the acquisition of knowledge as lay within his reach; and finally he devoted himself to his studies with a perseverance and courage and zeal which bore down every thing before them and converted formidable obstructions into the stepping-stones of grander triumphs: hence the broad and lofty schol-

arship to which he attained. Some men are entirely the creatures of circumstances; other men, though affected somewhat by circumstances, control them far more than they are controlled by them. In the latter class LIGHTFOOT must be placed. The great exigencies of the time in which his lot was cast seemed to call for a man of his stamp and genius; and Nature and Providence, true to the necessity that was laid upon them, promptly met the demand. But he was not entirely their production. They endowed him with powers and 'aculties of the finest quality and susceptible of the rarest cultivation: the cultivation itself however was principally the result of his own endeavors.¹ "Our author", says Bright, "had not the advantage of books and learned society, which those men have who live in cities; nor had he the advantages of wealth or dignities to provide himself of helps: and yet, when he appeared in the world, he gave the greatest proofs of his abilities. He drew after him the eyes of the learned part of the kingdom, and exceeded far the expectation of all men. What would not our author have done, if he had the advantages which he wanted? if he had been directed in his first attempts and studies by the wisest guides and masters which the age could afford?"

IV.

His works: 1. Those of which he was sole author.

2. Those to which he contributed.

This chapter will be devoted to a consideration of what LIGHTFOOT accomplished, as seen in the works which he composed himself, and in those to which he rendered valuable assistance. The enumeration will, however, omit quite a number of imperfect and somewhat fugitive pieces, and include those only upon which his reputation principally rests. The following catalogue of his publications is arranged in chronological order.

1) His motto seems to have been — for it is found over his name in one of his note-books — **השכם והערב**, denoting his resolution to "rise up early" and "sit up late" in the pursuit of knowledge.

1. "*Erubhim: or, Miscellanies, Christian, and Judaical and others; penned for recreation at vacant hours.*" London, 1629.

This work has already been referred to. In sixty-one chapters he deals with an equal number of topics, as the names of God used by Jews and Gentiles, the phrase "Sons of God" Gen. VI and Job I, the word "Raca" Matt. V, 22 etc.

In dedicating this work to Sir Rowland Cotton he says, "My creeping and weak studies, neither able to go nor speak for themselves, do (like Pyrrhus in Plutarch) in silence crave your tuition. . . Your encouragement and incitation did first set forward to the culture of holy tongues and I here offer you the first fruits of my barren harvest". To his reader he also says, "I have here brought home with me some gleanings of my more serious studies, which I offer to thee, not so much for thy instruction, as for thy harmless recreation. I bear in mind with me the saying of Rabbi Jose Bar Jehudah: 'He that learns of young men is like a man that eats unripe grapes, or that drinks wine out of the wine press; but he that learneth of the ancients is like a man that eateth ripe grapes and drinketh that is old'. For fear that thy teeth should be set on edge, I have brought thee some variety. I have not kept any method, for then I should not answer my title 'Miscellanies'. I have upon some things been more copious than others; and (as Rab. Salomon observes of Ruth,) I have sometimes stood to glean and sometimes but sitten down."

2. "*A few and new observations upon the book of Genesis; the most of them certain; the rest probable; all harmless, strange and rarely heard of before.*" London, 1642.

Under this rather singular title are discussed with peculiar freshness and originality the various facts which constitute the subject matter of Genesis, as the creation, the flood, the history of Abraham etc. The work is inscribed to "My dear and loving countrymen of the county of Stafford and other my friends residing in the city of London". LIGHTFOOT was at this time occupied in drawing up his "Harmony of the Four Evangelists". The booksellers being unwilling to hazard the

printing of more extended compositions, he published these "few observations" which had occurred to him while compiling that greater work, considering them as so many sparks which had flown from the anvil of his "Harmony", and as so many forerunners of his biblical hours.

3. "*Elias Redivivus: a fast sermon on Luke I, 17, preached before the House of Commons, March 29, 1643.*"

In this discourse a parallel is drawn between the ministry of the Baptist and the Reformation which, in LIGHTFOOT's judgment, it was the duty of the Parliament to effect in the English nation.

3. "*A handful of Gleanings out of the book of Exodus.*" London, 1643.

This work is similar in character to that on Genesis. In it the history of Moses, the infliction of the ten plagues, the erection of the tabernacle etc., with their interesting drapery of incident, are ably and richly commented on. It is dedicated to the inhabitants of Bartholomew-Exchange, who had invited LIGHTFOOT to be their minister upon his quitting Ashley and settling in London.

5. "*The Harmony of the Four Evangelists, among themselves and with the Old Testament; with an explanation of the chiefest difficulties both in language and sense; London. Part I: from the beginning of the gospels to the baptism of our Saviour; 1644. Part II: from the baptism of our Saviour to the first passover after; 1647. Part III: from the first passover after our Saviour's baptism to the second; 1650.*"

In arranging the "Harmony of the Four Evangelists" LIGHTFOOT expended much time and intense labor. The method he proposed to himself in designing this great work was: 1. To place the texts in that order which the order of the history required; 2. To state his reasons for so disposing them; 3. To give some account of the difficulties in the language of the original, by comparing it with the Septuagint and with the Greek tongue in general, and by examining translations of the New Testament in various languages; and 4. To explain the

meaning of the whole text, by adducing the expositions of commentators, ancient and modern. To this he designed a copious and elaborate preface in which he purposed: 1. To ascertain the exact year of our Lord's nativity; 2. To give reasons for the various dislocations which occur in the Old Testament, that the transpositions in the New Testament might appear less strange; 3. To make a chorographical description of Canaan and the adjoining country; 4. A topographical description of Jerusalem and of the structure of the temple; and 5. To explain, from the writings of talmudic and heathen authors, the general customs and condition of the Jews in the times when the gospel was preached among them. Various circumstances concurred in preventing LIGHTFOOT from executing and completing his able design. Not that his purpose, as originally conceived, was wholly defeated, but the different parts of it must be sought in various publications without systematic reference to the first projected undertaking.

6. "*A Fast Sermon on Rev. XX, 1—2: 'The Dragon bound', preached before the House of Commons, Aug. 26, 1645.*"

This sermon is a refutation of the error entertained by the Millenarians.

7. "*A Commentary on the Acts of the Apostles; chronological and critical; the difficulties of the Text explained, and the times of the story cast into annals. From the beginning of the book to the end of the twelfth chapter, with a brief survey of the contemporary story of the Jews and Romans.*" London, 1645.

This work is dedicated to the Earl of Essex, and to the county of Stafford, which he addresses as his "dear mother". The history ends in the third year of Claudius, being the 44th of the Christian era.

8. "*Fast Sermon on Psalm IV, 4, preached before the House of Commons Feb. 24, 1647.*"

In this sermon he shows that the exhortation of the text was suitable to his auditory, to the occasion and to the age.

9. "*A Chronicle of the times, and the order of the texts of the Old Testament: wherein the Books, Chapters, Psalms, Stories,*

Prophecies etc. are reduced into their proper order, and taken up in the proper places, which the natural method and genuine series of the Chronology requireth them to be taken in; with reasons given of the dislocations where they come; and many remarkable notes and observations given all along for the better understanding of the text; the difficulties of the Chronicle declared; the differences occurring in the relating of stories reconciled; and exceeding many scruples and obscurities in the Old Testament explained." London, 1647.

The "Chronicle" is dedicated to the Earl of Warwick, the Earl of Manchester, Lord Kimbolton etc., and also contains an address to the Fellows of Christ's College. It was originally intended as part of a preface to the "Harmony of the Four Evangelists".

10. *"The Temple-Service as it stood in the days of our Saviour, described out of the Scriptures and the eminentest Antiquities of the Jews." London, May 30. 1649.*

The catalogue of the Bodleian confounds this and No. 11 as one and the same work, which error has been copied by Watt in his "Bibliotheca Britannica".

11. *"The Temple, especially as it stood in the days of our Saviour." London, 1650.*

This work is dedicated to Lenthall, the Speaker of the House of Commons, and was intended to be a companion to the foregoing; but a difficulty occurring in procuring the engraving of a map, delayed its publication till the following year.

12. *"The Harmony, Chronicle and Order of the New Testament. The Text of the Four Evangelists methodized. The story of the Acts of the Apostles analyzed. The order of the Epistles manifested. The times of the Revelation observed; all illustrated with a variety of observations upon the chiefest difficulties, textual and talmudical, for clearing of their sense and language, with an additional discourse concerning the Fall of Jerusalem and the condition of the Jews in that land afterward." London, 1655.*

This work is inscribed to Oliver Cromwell and also contains an "Epistle Dedicatory" to his Highness' Honorable Council.

13. "*Animadversiones in Tabulas Chorographicas Terrae Sanctae.*"

This forms part of the "Prolegomena" to Walton's Polyglot Bible; vol. I. p. I.

14. "*Collatio Hebraici Pentateuchi cum Samaritico.*" 1656.

This collation did not extend -- as the Bodleian catalogue implies to the whole of the Pentateuch, but was confined to Numbers and Deuteronomy. The collation itself is in Walton's Polyglot Bible, vol. VI.

LIGHTFOOT's fame, contemplated in the light of his works, may be said to have culminated with the publication of his "*Horae Hebraicae et Talmudicae*", which remain to be noticed.

15. "*Horae Hebraicae et Talmudicae impensae I. in chorographiam aliquam terrae Israeliticae; II. in Evangelium S. Matthaei.*" Cantab. 1658.

The *Horae* in S. Matthaeum are preceded by a short preface and by a dedication to the students of Catharine Hall; in both which LIGHTFOOT points out the utility of perusing the rabbinic writers in reference to the geography, customs and phraseology of the New Testament.

16. "*Horae Hebraicae et Talmudicae impensae in Evangelium S. Marci; quibus praemititur 'Decas Chorographica' loca nonnulla terrae Israeliticae perlustrans, ea praesertim, quorum mentio apud S. Marcum.*" Cantab. 1663.

This work is preceded by a sort of talmudic dedication, dated Jan. 1, 1661, to Charles II., who had confirmed the author in his possession of Much-Munden and Catharine Hall.

17. "*Horae Hebraicae et Talmudicae impensae in Epistolam S. Pauli ad Corinthios; quibus adjuncta sunt quaedam capita de usu Bibliorum in conventibus Judaeorum sacris, deque Bibliorum versionibus, potissimum Septuaginta Interpretum.*" Cantab. 1664. Reprinted at Paris, 1677, at Amsterdam, 1677, and at Leipzig, 1679.

This work is dedicated to Sir William Morice, principal Secretary of State, who befriended LIGHTFOOT on the restoration of the monarchy.

18. "*Horae Hebraicae et Talmudicae impensae in Evangelium*

S. Johannis. Praemittitur 'Disquisitio Chorographica', loca quaedam terrae Israeliticae investigans, illa praesertim, quorum mentio apud hunc Evangelistam. London 1671.

The "Disquisitio Chorographica" is in the fifth volume of Ugolini's "Thesaurus Sacr. Antiq".

This work is dedicated to Sir Orlando Bridgeman, Lord-keeper of the Great Seal.

19. *"Horae Hebraicae et Talmudicae impensae in Evangelium S. Lucae. Praemittuntur 'Chorographica Pauca' de locis apud hunc Evangelistam nominatis.* Camb. and Lond. 1674.

The "Chorographica Pauca" are in vol. V of Ugolini's "Thesaurus Sacr. Antiq".

These Horae are dedicated to Archbishop Sheldon.

20. *"Horae Hebraicae et Talmudicae impensae in Acta Apostolorum; et in Epistolam S. Pauli ad Romanos."*

This is a posthumous publication, edited by Bishop Kidder. The copy in the Bodleian Library has not a title-page; nor has Kidder's preface any date subjoined.

These last works of LIGHTFOOT, his "Horae Hebraicae et Talmudicae", crowned all the rest. Their object was the employment of Jewish and rabbinical learning for the better understanding of the sacred text and the confirmation of the evangelical history and doctrine. With admirable skill he made the rabbins, more bitter enemies than whom the gospel never had, impartially to witness for it. Their utility for the accomplishment of this object is thus shown by him: — "Since the scene of the most actings in the New Testament was among the Jews, the speeches of Christ and his apostles were to the Jews, — and they Jews by birth and education that wrote the gospel and epistles; it is no wonder if it speak the Jews' dialect throughout, and glanceeth at their traditions, opinions and customs at every step. What author in the world but he is best to be understood from the writers and dialect of his own nation? What one Roman writer can a man understandingly read, unless he be well acquainted with their history, customs, propriety of phrases and common speech?

So doth the New Testament "loquitur cum vulgo": though it be penned in Greek, it speaks in the phrase of the Jewish nation among whom it was penned all along; and there are multitudes of expressions in it which are not to be found but there and in the Jews writings in all the world."

The propriety of these remarks has been fully conceded by all biblical critics since LIGHTFOOT's day. The multiplied references which succeeding commentators on the New Testament have made to his "*Horae Hebraicae*",¹ have evinced that in many instances the exposition of the sacred writings would be imperfect and erroneous, if reference be not made to the immediate customs of the age in which the evangelists and apostles wrote.

As examples of the advantages derivable from the study of the talmudic authors, LIGHTFOOT shows that the doctrine of a Messiah was fully acknowledged and fondly cherished by the Jewish nation; that the coming of the Messiah is fixed by them to the very time when Jesus of Nazareth did appear and approve himself to be the Christ; that the revelation of Christ is designated by the synagogical phrases, "kingdom of God" and "the world to come"; that the names applied to Christ in the New Testament, as "the Son of David", "the Lord", "the Son of God", "the Son of Man" and "the Consolation of Israel", are found in Jewish writings as designations of the future Messiah; that among the offices they assign to the Messiah they recognize the "resurrection of the dead", and even ascribe to him a state of humility and suffering; that Christ condescended to borrow the sacraments from the rites of his countrymen; and that even the Lord's prayer is derived from expressions that had long been familiar in the schools and synagogues of Judea.

1) Not a few commentators on the New Testament have drawn instruction from Lightfoot's *Horae* without acknowledging their indebtedness to him. Hence Christian Schöttgen in the preface of his *Horae* (p. 1.) applies to Lightfoot what is commonly said of Nicolaus de Lyra in relation to Luther: "*Nisi Lightfootus lyrasset, multi non saltassent.*"

The almost universal approbation and applause with which these works were hailed appears from such testimonials as the following: "I received last week", — says Dr. Castell on receiving LIGHTFOOT's on John — "a gift auro quovis gemisque pretiosius, that all the riches of the Levant congested together cannot equal; such a *מכתב* will justly deserve to be enrolled among the very next records to those of infallibility!"

The remainder of this chapter will be occupied with noticing those works to which LIGHTFOOT also contributed.

*1. Walton's Polyglot Bible.*¹

He assisted in this work in its arrangement; by revising the whole of the Samaritan version of the Pentateuch; by drawing up a general sketch of sacred geography as a commentary upon the common maps of Judea; by correcting many errata in the Hebrew text; and by procuring subscriptions to the work. LIGHTFOOT was deeply interested in the progress of this stupendous labor. In a speech which he delivered during his vice-chancellorship at the Cambridge commencement, 1655, he congratulates the university upon the completion of an undertaking reflecting so much honor upon the English nation, and contributing so greatly to the advancement of sacred literature. The literary obligations of Walton to LIGHTFOOT are gratefully acknowledged in many of his letters. Of such acknowledgments the following are interesting specimens: "You have much obliged us by your pains, as in the rest, so especially about the Samaritan, wherein your discretion and judgment have been so exact, that there will be little cause to alter any thing, much less to censure or correct. Your comparing Greek, Hebrew and Samaritan will be very useful among other things pertaining to the Pentateuch." Again, "I received your last with the papers enclosed, about the Samaritan

1) Brian Walton was born in 1600; completed his degrees in arts at Cambridge in 1623; took his Doctor's degree in 1639; published the Polyglot in 1657; died Nov. 1661, soon after being consecrated to the see of Chester. He also published a defence of the Polyglot against Dr. Owen, and an excellent treatise introducing to the reading of the oriental tongues.

text and the typographic errors of the Hebrew, for which I give your hearty thanks. I am glad there are no more faults in the Hebrew, some of which I perceive are in Buxtorf". Again, "I have received your last and therewith your collations of the Hebrew with Buxtorf, for which I must still acknowledge myself further in your debt". Again, "I have received your notes out of the Jerusalem Talmud, for which I give you thanks".

2. *Poole's Synopsis Criticorum*.¹

This was published in 1669 in five large volumes in folio. It is not easy to learn the precise character and amount of assistance which LIGHTFOOT contributed to this great work. That some assistance, however, was rendered, appears from the following extracts from Poole's letters to him. "I very heartily and humbly thank you for your great favor in promising me your help for the historical books." "Sir, I here send you one part upon Numbers; and I shall beg your thoughts upon any thing as you go on." "Sir, I question not you mind your most encouraging and obliging offer and promise of assistance in reference to the historical book, of the Old Testament from Joshua to Job, out of the Rabbins and Talmud." "I thank you for your second present. I greedily wait for the succeeding ones."

3. *Castell's² Heptaglot Lexicon*.

This was a very ponderous and expensive undertaking, carried forward under difficulties sufficient to break the spirit of

1) Matthew Poole was born at York 1624, and educated at Cambridge. Being ejected in 1662 from his living of Michael-le-Querue for nonconformity, he undertook his great work, the "Synopsis Criticorum". Oates having included his name in the list of those who were to be taken in the Popish plot, Poole retired to Amsterdam, where he died in 1679.

2) Edmund Castell (Professor de Lagarde in his "Semitica", Göttingen 1878, erroneously names him *Castle*) was born in Cambridgeshire in 1606. He was educated at Emanuel College, from whence he removed to St. John's College, where he proceeded regularly to his Doctor's degree. While at the university he labored in compiling his *Lexicon Heptaglotton*. In 1666 he was appointed Chaplain to the King, and Arabic Professor at Cambridge, to which were added a prebend of Canterbury, the little vicarage of Hatfield-

ordinary men. It was a work of seventeen years, "a seventeen years drudgery", as he styles it in one of his letters; in which, besides his own pains, he maintained in constant salary seven English and as many strangers for his assistants; all of whom died some years before his work was finished, and the whole burden of it fell upon himself. "A debt", he says, "of near £ 1000 I have already contracted upon the account of this work; for which also I have now lately sold an estate in land to the value of above £ 100 per annum, which will be all, and more than that comes to, exhausted by this consumptive undertaking." Hence he petitioned, but in vain, his Majesty the king, "that a jail might not be his reward for so much service and expense".

But LIGHTFOOT encouraged and consoled Castell, not only by his friendship and literary contributions, but also by his means. Hence the following words from the latter: "That real sympathy I read in your so favorable and most affectionate lines, and that free and noble bounty I experience in your munificent and generous actions, is no small encouragement to me in my deserted and despised condition; only because this luxuriant age is, and will be, ignorant of this necessary part of theological knowledge." Again, "The desired repute of your name and worth amongst all the learned nation, occasions the presenting these enclosed papers to your judicious view, beseeching your clear, impartial judgment concerning the design therein contained, which we may truly say was not, at least for the present, so much contrived and undertaken by us, as by some with importunity pressed and urged upon us. Without your cognizance and approbation, in a work of this nature I would not willingly engage". Again, "Sure I am, my work could never have been so entire as it is without you. All pretenders to the oriental tongues must confess their great

Peverall, in Essex and the rectory of Wodeham-Walter in the same County. His last preferment was Higham-Gobion in Bedfordshire, where he died in 1685. He assisted Dr. Walton in his Polyglot Bible, to which his own Lexicon is usually appended.

obligation to you". And in another letter, with which he sent him his lexicons, he tells him, that "his name ought to have shined in the front, who had given the most orient splendor — if there be any such in them — unto all that is printed, and may³ therefore most justly be called yours". And again, he calls him „his greatliest and most highliest honored master, father and patron".

Besides the foregoing works LIGHTFOOT assisted in many others, if not by direct communications, at least by his advice and learned suggestions. Indeed, contemporary scholars regarded him as kind of oracle, from which they might derive almost infallible directions. SAMUEL CLARKE,¹ one of Bishop Walton's assistants in publishing the Polyglot, and himself the editor of many learned works, submitted to the judgment of LIGHTFOOT his translation of the Targum upon Chronicles: "*Speciminis loco partem aliquam hic additam habes. Si eam perlegere non pigeat, reliqua sequentur, quamprimum ea descripta erunt. Gratissimum mihi feceris, si tibi placuerit libere et ingenue corrigere, quod in rudi mea translatione minus apte positum occurrit.*"

THORNDIKE, an assistant in editing the Polyglot Bible, writes him thus: "The esteem that I have of your skill in the Jews' writings, carries me to press farther upon you than civility allows me, — to get from you the sum of your judgment concerning Morinus's exercitationes of them in the second book of his '*Exercitationes Biblicae*'."

So CALVERT, author of a work on the Ten Tribes: "I have heretofore made bold, by my kinsman Mr Radcliff, to beg

1) Samuel Clarke was born at Brackley, Northamptonshire, in 1632. He was a member of Merton College and took his Master's degree in 1648. In 1650 he kept a school at Islington, where he assisted in Walton's Polyglot. He died in 1669. His works are: I. *Variae lectiones et observationes in Chaldaicum paraphrasia*. II. *Scientia metrica et rythmica; seu tractatus de prosodia Arabica ex autoribus probatissimus eruta*. III. *Septimum Bibliorum Polyglottum volumen cum versionibus antiquissimis, non Chaldaica tantum, sed Syriacis, Aethiopicis, Copticis, Arabicis, Persicis contextum*. This last is in MS. There goes under his name a translation out of Hebrew into Latin, of the piece Massecheth Berachoth.

your advice about the right position of the priest's portion in the holy square of Ezekiel. I have also made bold to give you the trouble of this other paper."

But enough: It would occupy too much space to mention the names of young BUXFORD, upon whom the magistrates of Basle conferred his father's place as Hebrew professor at seventeen years of age; JOHN HENRICUS OTHO, a learned man of Berne in Switzerland; KNORR, the great cabbalistic scholar of Silesia; THEODORE HAKSPAHN and many other foreigners that came into England chiefly to see LIGHTFOOT and be directed in their rabbinical studies by him.

V.

Testimony to Lightfoot's scholarsip from learned men with whom he corresponded and others.

Concluding questions: Had Lightfoot any pupils whom he himself instructed? Did he give an impulse to Hebrew studies in England? Have his works still an importance?

LIGHTFOOT corresponded with various scholars especially eminent in that learning for which he was himself so highly distinguished. A few extracts from their letters will further show his high standing in their estimation.

The younger BUXFORD, speaking of LIGHTFOOT in a letter to Dr. Castell, employs these words: "*Ex horis ejus talmudicis incepti illius doctrinam et diligentiam valde amare. Illae salivam mihi moverunt, ut propediem ab ipso similia videre desiderem et gustare. Precor ipsi omnia laeta, ac meritis ejus digna*". Again, in a letter dated at Basle, Dec. 12, 1663, he expresses the highest esteem for him whose diligence, accuracy and dexterity in illustrating the Holy Scriptures, he tells him he admires: — "*Raræ hæc dotes hoc nostro sæculo in viris theologis, rari hujusmodi scriptores*" etc.

Says CASTELL, whose name has already been mentioned: "Renowned Sir, I made bold to beautify and embellish this worthless, contemned work I am upon, with the oriental lustre

of your eminent and deservedly most famigerous name. Sir, I will never be ashamed to confess by whom I have been profited. All that would understand that clear light, together with the mysterious hidden use and benefit, which the most ancient records of the Jews bring unto Holy Writ, must confess themselves above all others deeply indebted to your elaborate and incomparable writings, who have fetched more out of these profound and rich mines than any of the best seers in this or the precedent ages have been able to discover. There is but one, that famous Professor at Basle, venerable Dr. Buxtorf, that has done any thing like you, who in almost all his letters to me, fails not to remember your name."

Says DR. A. CLARKE: "DR. LIGHTFOOT was a profound scholar, a sound divine and a pious man. He brought all his immense learning to bear on the sacred volumes, and diffused light wherever he went. His historical, chronological and topographical remarks on the Old Testament, and his Talmudical Exercitations on the New, are invaluable."

The following testimony is from BISHOP KIDDER¹: "*Inter alios autem viros praestantissimus, populares nostros, qui insignem in veteribus Sacrae Scripturae ritibus explicandis operam navarunt, merito primum locum occupat (ut ego arbitror) JOHANNES LIGHTFOOT. Majori industria an modestia fuerit, dicere nequeo; erat ille quidem in omni literatura, Hebraica vero imprimus, peritissimus; in Sacris Scripturis diligentissime atque accuratissime versatus.*"

A similar testimony is furnished by the great CARPZOV:²

1) Richard Kidder was born in Suffolk (?) in —. In 1649 he was admitted sizar in Emanuel College, Cambridge, where he took his degree of A. B. in 1652, was elected fellow in 1655, took his degree of A. M. in 1656 and his D. D. in 1689. He was celebrated for his knowledge of the Hebrew and the oriental languages. He wrote a commentary on the five books of Moses, with a dissertation concerning the author of the said books and general argument to each of them. The commentary was published in 1694 in two vols. 8vo. He died Nov. 1703 in his palace at Wells and was buried in the Cathedral.

2) In the family of the Carpzovs are two great Hebrew scholars, John Benedict Carpzov, who died at Leipzig, in 1699, the translator of some

"LIGHTFOOTUS, recondita eruditionis, et exquisiti non minus ingenii, quam infinitae in Talmudicis Rabbinicisque lectionis vir."

Says TEXTILIUS in the preface to the edition of his works: "LIGHTFOOTUS omnium iudicio, in antiquitatibus Judaeorum perimandis praestitisse videtur, quod ante eum nemo"; — a commendation in which LEUSDEN¹ concurs.

"There are many", says J. H. OTHO,² addressing LIGHTFOOT, "who have not enjoyed the privilege of making your acquaintance, who yet, among other nations have heard of your fame, and who, after the perusal of your admirable works, have entertained for you the utmost veneration."

It is needless to add to these quotations: to cite the names of BRIAN, Lord Bishop of Chester; DR. POCOCKE, Hebrew Professor at Oxford; DR. MARSHALL, the learned rector of Lincoln College, Oxford; SIR THOMAS BROGRAVE and others; all men famous in their generation, who speak of LIGHTFOOT in terms which show that they believed him to be the most eminent scholar in Hebrew and talmudical learning that England, up to their day, had produced.

It only remains in conclusion briefly to answer the following questions: —

1. Had Lightfoot any pupils whom he himself instructed?

If the inquiry be whether LIGHTFOOT took any learners under his immediate guidance, and instructed them as he himself

rabbinical writings; and John Gottlob Carpzov — died 1767 — Superintendent at Lübeck, the celebrated author of the "Introduction", and of the "Critica Sacra". The above quotation belongs to the former.

1) John Leusden, an eminent oriental and classical scholar, was born at Utrecht, April 26, 1624. He studied at the University of Utrecht, took his degree of M. A. in 1647; made great proficiency in the oriental languages; went to Amsterdam to acquire more perfect knowledge of Hebrew and Jewish customs; was instructed by two learned Jews, one of them being an Arabian, whose language he also acquired; was made Prof. of Hebrew in Utrecht; edited many learned works, and died Sep. 30, 1699.

2) J. Henr. Otho, *Lexicon-Rabbinico-Philologicum*, Geneva 1755 (reprinted with supplements of Just. F. Zachariae Altona 1757,) names Lightfoot, יאחרין אלווריא, which should be written: ^{هو}وَاحِدُ الْأَحْدِيْنَ — the incomparable.

had been instructed by Sir Rowland Cotton it must be answered in the negative. At the same time, by every work which he put before the world he made himself the teacher of hundreds; while learned men in and out of England were continually visiting him, not merely to make his acquaintance, but to get his opinion on some of the more abstruse points of rabbinic learning.

2. Did Lightfoot give an impulse to Hebrew studies in England?

LIGHTFOOT does not seem to have given so strong an impulse to Hebrew learning as that which was felt immediately prior to him and stimulated him to his gigantic endeavors. And for the reason that, at the time of his death, the great object which rendered the cultivation of Hebrew learning so necessary and important, had been accomplished, namely, the translation of the Bible from the original into the vernacular tongue. The impulse which issued in this great work began in and was fostered by the Reformation. Immediately on the opening of the Reformation the study of the Sacred Scriptures revived, and the Hebrew language received increasing attention. Especially was this the case in what, viewed in the light of the past, might be called the Puritan University of Cambridge. Soon after LIGHTFOOT'S time Hebrew and oriental studies in general declined in England, and continued to decline till after the opening of the present century. Within the last few decades, however, they have been pursued with growing interest. In proportion as modern criticism has directed its attention to the Old Testament Scriptures, has the desire strengthened with scholars to extend their acquaintance with the language, and with every thing pertaining to the language, in which these Scriptures were originally penned.

3. Have Lightfoot's works an importance still?

This question must be answered affirmatively. Modern scholars, English and continental, are not slow to acknowledge their indebtedness to LIGHTFOOT, and to speak of him in terms of high approbation. Many of his works are superseded, indeed, by the results of modern scholarship, but this is not

true of his *Horae Hebraicae et Talmudicae*. These have great value and importance still. Still LIGHTFOOT teaches us the importance of rabbinical studies for the right understanding of the Old and New Testament. The mine in which he so successfully wrought is by no means yet exhausted. Other scholars are following in his steps; and the growing attention which oriental studies — especially the Arabic — are receiving, is doing much to advance the knowledge of biblical Hebrew and Old Testament exegesis.

An English work reminding us of LIGHTFOOT, is a critical edition of פֶּרֶק אֲבוֹת, translated and annotated by CHARLES TAYLOR, M. A. Of German works, those of SCHOETTGEN¹ and DELITSCH² deserve especial mention; to which might be added, as pursuing the same line of investigation, those of WUENSCH³ and some by SIEGFRIED.⁴

1) Christiani Schöttgenii, (born 1687, died 1751,) *Horae Hebraicae et Talmudicae in universum Novum Testamentum. Quibus Horae Jo. Lightfooti in libris Historicis supplentur, epistolae et apocalypsis eodem modo illustrantur*, 1733, quarto.

2) *Horae Hebraicae et Talmudicae. Ergänzungen zu Lightfoot und Schöttgen*, von Franz Delitzsch, in Jahrgang 1876 cet. of the *Lutherische Zeitschrift*.

3) *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrash*. Göttingen, 1878.

4) *Analecta Rabbinica ad N. T. et Patres ecclesiasticos spectantia*. Scripsit Carolus Siegfried. 1875.

ADDENDA.

I.

A list of Hebrew Grammars and Lexicons written or printed in England up to the close of the seventeenth century.

1. Hebrew Grammars.

A. D. 12—. *Baconi (Rogerii)*, Gram. Heb. according to Bale and Bartoloccus. This was found only in MS. It doubtless unfolded Bacon's peculiar system of teaching Hebrew.

„ 152 . *Wakefeldii (Roberti)*. Institutiones Linguae Hebraicae referred to by Bale.

„ 1570. *Exercitatio G. (Alleii)* Exoniae Episcopi in Linguae Sanctae Grammaticen; or, as it is styled in English, "An exercise in Hexameter verses in Latin upon the whole rudiments of the Hebrew tounge, with a large and plane explication of the same in the English tounge; for the ease of them which be not experte in the saide tounge." This work has never been printed. The following is a specimen of it:

"Hebraei numerant elementa duo atque viginti;
Quorum diversas primum volo pingere formas, Et post
illorum non declarare gravabor Voces atque sonos.
De aliis tunc dicere pergam."

Stoky (—) Observationes Gram., Rhet. et Poeticae, ad accuratorem Linguae Sanctae cognit. This exists in MS. in Trinity College, Cambridge.

- A. D. 1593. *Udalls's Key to the Holy Tongue*, 12mo. This work is stated by Wolf to be a translation of Pet. Martinus' *Technologia Gram. Ebr.* Udall was a good Hebraist and was fully competent to write this book. When told of his death king James exclaimed, "By my soul, then, the greatest scholar in Europe is dead".
- „ 1610. *Rudimenta Linguae Hebraicae*, by Richard Knolles. This scholar was Master of the free school at Sandwich. Anthony à Wood speaks of his erudition in high terms.
- „ 1635. *Bythneri Institutio Linguae Hebraeae et Chaldaee*, Lond. 8vo. Seven editions of his work — the last in 1675 — were published in forty years! a striking proof of increasing interest in Hebrew literature.
- „ 1637. *Hebrae Linguae Institutiones compendiosissimae et facillimae*, by Row. This was printed in London in 12 mo. Another edition appeared in 1644 with the Glasgow mark upon it. A third was printed in 1644 with "Amsterdam" on the title page. Le Long mentions another edition in 1677.
- „ 1650. *A general Grammar for the ready attaining of the Ebrew, Samaritan, Calde, Syriac, Arabic and the Ethiopic languages*, by Christian Raris of Berlin. London, 12mo. This work was dedicated to Archbishop Usher, and was especially designed for the author's pupils.
- „ 1654. *Introductio ad lectionem Linguarum Orientalium etc.*, by Dr. Walton.
- „ 1662. *Broughton de Lingua Hebraea*, contained in his works collected and printed in London.
- „ 1665. *Grammaticae, Latinae, Graecae et Hebraicae Compendium etc.*, by Hanserd Knollys.
- „ 1668. *A Hebrew Grammar*, by Philip Henry. This work, which was never printed, was drawn up for the use of the author's daughter.
- „ 1669. *Brevis et Harmonica Grammaticae omnium precedentium Linguarum deliniatio. Appended to Castell's Heptaglot Lexicon.*

A. D. 1683. *Manipulus Linguae Sanctae et eruditiorum. Gullemi Robertson, A. M.* Reprinted 1686.

„ 1684. *A Grammatical Opening of some Hebrew words and Phrases in the beginning of the Bible, by Francis Bamfield.*

„ 1686. *Stennets (J.) Hebrew Grammar.* 'This eminent man wrote this work at nineteen years of age.

„ 1698. *The Taghmical¹ art, or, The art of expounding Scripture by the points, usually called accents, but are really tactical: a Grammatical, Logical, and Rhetorical Instrument of Interpretation, by Walter Cross, M. A.* London.

The following is one of this author's poetic rules: —

“Silluk the sentence and the verse doth end,

Athnach in two divides, and so attends.

Segolta — three will have or not appear:

Inferior game Rebia Gereschate doth play,

Because as Vicar, he comes in the way.”

Besides the above, several editions of grammars published on the continent were printed in England. Thus Buxtorf's “*Thesaurus Grammaticus Linguae Sanctae Hebraeae*” was printed at Cambridge in 1646 and again in 1658, and in London in 1656.

2. *Hebren Lexicons.*

A. D. 12—. *A Hebrew Lexicon by Lawrence Holbeck, of Ramsey Abbey.* This curious work was possessed in MS. by Robert Wakefield, the first Hebrew Professor of Oxford.

„ 1602. *Adam's Hebrew Dictionary.*

„ 1635. *Alabastris, (G.) Lexicon Pentaglotton, Heb., Chal., Syr., Talmudico-Rabbinicum et Arabicum, fol.*

„ 1644. *J. Row, Pastoris Ecclesiae. Abdus χιλιάς Hebraica etc.* In this Treatise Row asserts that the primitive Hebrew words of the Old Testament number 1700.

„ 1646. *Critica Sacra etc., by Edw. C. Leigh.*

„ 1648. *Bythneri, (V.) Clavis Linguae S. universas voces Penteteuchi etc. Cantab.*

1) “Tagmical”, from טגמ (according to the Spanish manner of pronouncing “Tagham”) signifies: concerning the Accents.

- A. D. 1656. *Robertson's Key to the Hebrew Bible etc.*
 „ 16—. *Lexicon Pentaglotton. By T. Harrison.*
 „ 1658. *Bagwell's, (Jo.) Dictionary of words of the Old and New Testament. London.*
 „ 16—. *Robertson's First Gate etc., being a compendious Hebrew and English Dictionary. 12mo.*
 „ 1662. *Broughton's (H.) Hebrew-English Dictionary.*
 „ 1669. *Castelli (E.) Lexicon Heptaglotton; Hebraicum etc., 2 vols. fol. London.* Three hundred copies of this work were destroyed in the fire of London. About five hundred more, having been stowed away in a room by Castell's executrix, were so damaged by rats that the whole sold only for seven pounds.
 „ 1680. *Robertson's (G.) Thesaurus Linguae Sanctae etc., 4 to. Cantab.* Another edition in London 1686.

In addition to these were printed several lexicons of separate portions of the Hebrew Bible viz., Udall's lexicon on some of the Psalms, Byth's lexicon in his "Lyra" etc. Translations or reprints, moreover, of continental lexicons were issued. Buxtorf's "Lexicon Hebraicum et Chaldaicum" appeared in London in 1646, and again in 1663. The edition in 1646 purports to be the first Hebrew lexicon printed in London. It was dedicated to the celebrated Long Parliament.

II.

Letter from Coevellarius to Sir Wm. Cecil, in which he asks the latter to recommend him to a Hebrew professorship in Cambridge University: copied from the Lansdowne MSS.

Lansdowne MS. 11, fol. 99.

S. D. Dominus ac Moecenae mei amatissimus, D. Koccus, tuus, vir clarissime, clarissimus socer, iussit ut verbis suis excellentiam tuam salutarem, significaremque quod heri pudore impeditus subticueram, academiae Cantabrigiensis nuntium

Londini me praestolari, qui me eo ante festum deducat: orare se tuam humanitatem, si modo gravissimae occupationes ullo pacto concedant, ut me literis tuis commendatum dimittas; suam rus profectionem ad secundam pomeridianam dilaturum, ut quid effecerim ante diessum intelligat. Quod si per negotia tuae amplitudinis non liceat, ut literas mecum feram, rogar ut quamprimum obsignatae fuerint, mittantur ad D. Episcopum Londinensem, qui pro sua in academiam singulari cura et pietate erga me sedulo transmittet. De literis publicae fidei quas pro uxoris ac familiae securitate postulari et secretario Hamtono expediendas demandasti, rogavi Dominum Consiliarium Canaghes, ut post discessum, si prius expediri non possint, pro sua in me benevolentia, eas recipiat. Ego vero Domini mei intercessionem supplicem efflagitationem adjungo, et tuum patrocinium precibus omnibus imploro, ne absque commendatione tua discedam, aut, si fieri nequit, ut Comitem Hebraeum quam proximè subsequatur. Non enim dubito gravissime pondus habituram and Confirmationem vocationis meae, quo studia ac labores mei non minns grata quam utilia sint omnibus, ad gloriam Dei et totius academiae fortificationem. Ista tua in me beneficis, vir amplissime, Deus optimus cumulatissime rependat nobilissimamque uxorem ac totam familiam semper benedicat et coseruet.

Tuus, magnis tuis benefactis devinctissimus, Rodolphus Coevellarius, Hebraeus amplissimo viro, Reginae archigrammati, D. Cicellio, patrono suo perpetua fide et institia colendo.

Indorsed, 27 Maii 1569.

Rodolphus Coevellarius to Sir Wm. Cecil for his letters to ye University of Cambridge, whither he was going (as it seems) to profess ye Hebrew.

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PRINTED BY ACKERMANN & GLASER, LEIPZIG.  
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